



Women's Rights in India: Emerging Prospects and Problems

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Abstract:

At its Millennium Summit in 2000, the United Nations, however, declared the 'Gender Equality and Women's Empowerment' to be one of the eight Millennium Development Goals to be achieved by 2015. Female feticide, domestic violence, dowry, sexual harassment and other forms of gender-based violence constitute the reality of the lives of most girls and women in India. It deprives women of their ability to enjoy fundamental freedom. The present paper explores questions about women's rights in India that are inherently patriarchal in nature. The paper aims to develop a strategy to empower women as equally as men.

Keywords: *Emerging Prospects, Empowerment, Problems of women Rights, Challenges*

1. Introduction

Women emerged as a separate interest group in the 19th century, as the bourgeois democratic revolutions of the 17th and 18th centuries excluded women from the concept of equality. This discrepancy was based on gender. Since then women as a commune had struggled for the recognition of their rights as a human being. Women play a multi-faceted role in society i.e. as a bread baker of their family, mother, wife, daughter taking care of their family and service provider to the society. A significant group of women emerged as a major theme in the Millennium Development Goal. The Millennium Development Goals are the eight goals set by the United Nations in 2000 that will serve as a step towards determining progress towards the obliteration of global poverty. The United Nations stated that tained gender equality and women's empowerment 'is considered one of the Millennium Development Goals to be achieved by 2015. The term women empowerment means taking away the potential of women important decisions related to them independently in their lifetime, which will ensure their success in all aspects of life.

However, these goals are far from being realized in a country like India. In India, women are often denied their fundamental right to dignity and the question of gender equality is also left alone. The present paper explores questions about women's rights in India that are inherently patriarchal in nature. This article attempts to address some of the challenges faced by women in India like dowry, female feticide, inheritance denial, sale and trafficking of girls, etc. The paper aims to develop strategies to empower women who are as human as a male.

This paper is divided into three sections. The section I lists the areas of women's human rights violation in India. Section II focus on the steps undertaken by the Indian constitution to protect women's human rights. Section III focus on the strategies devised by the government and civil society to empower women in India.

2. Mapping Violations of Women's Rights in India

This section sets out several areas of human rights abuses of women in India.

Missing of Girl Child: Idiom "Missing Women". It was first used by Prof. Amartya Sen when he showed that in many developing countries the proportion of women is suspiciously low compared to men in the population. Gender-skewed sex ratio is one of the main reasons in many states in India, due to which women and girls go 'missing'. Girls from poor families in India are sold by brokers to men, especially in northern India where the problem of unbalanced sex ratio is very clear. Apart from these, there are cases of women disappearing from their matrimonial homes.

Dowry Murders: In India, the abnormal dowry death rate of women in their marital home is increasing at an early rate. The dowry dispute is a serious problem. The National Crime Records Bureau in India revealed in its report that in 2012 around 8233 newly married brides were killed for dowry. "The role of the husband's response to dowry at the time of marriage on post-marital violence experience. Women whose husbands were satisfied with dowry have significantly reduced risk of experiencing physical and sexual violence, compared to women who are indoors." Demonstrates the strong influence of dowry in determining the status. Despite the fact that Section 498A of the Indian Penal Code deals strongly with the person responsible for marital cruelty and has declared dowry taking and giving as a crime It is still widely practiced in India. The effect 'Dowry Prohibition Act' has not been implemented adequately in India.

Domestic Violence: Despite the fact that in India we have the Women's Protection of Women from Domestic Violence Act 2005 ', domestic violence still remains a serious problem. A major measure of violence is that a woman in India is linked to the domain of domesticity. The causes of domestic aggression mainly include the patriarchal nature of Indian society which supports such violence at home. Apart from this, the problem of alcoholism or endowment of the husband or the desire for a male child are some of the other factors responsible for domestic cruelty in India. Domestic violence took the form of psychological and physical abuse against women such as slapping, beatings, public humiliation etc.

Sati: Even though Sati, an action where the widows were cremated at the funeral pyre of their spouses, they were banned in pre-India by the social reformer Raja Ram Mohan Roy, but this practice was answered in the North. Continued in India. . The practice of sati was discussed in independent India in 1986 when a young bride from Rajasthan named Roop Kanwar sat on her husband's funeral pyre. As a result in 1987, the Sati Prevention Act was passed which declared the practice of sati as an offense for which the perpetrators of such a crime can also be given the death penalty. The act also declared that Sati's or glorification 'is prohibited from building the temple and worshiping deceased women as a deity. However, some believe that this law is regarded as an interference with the authority of the dictatorship of their religion.

Child marriage: Although there is a law prohibiting the marriage of children in the primitive age, it is still prevalent in different parts of India. The Child Marriage Act 2006 prohibits child marriage and declares marriageable age at 18 and 21 for girls and boys. Child marriage takes away the innocence of their early years of life necessary for physical, emotional and psychological development. Sexual violence of violence by the husband in particular has severe effects on the innocent mind and body of the child.

Preference for a son: The preference for a son is a phenomenon that has historically been rooted in the patriarchal system of Indian society. The strong preference for having a son emerged with the transition from the primitive state of Indian society, which used to be a homeland to a predominantly feudal state, where agriculture would emerge as the primary established occupation of men controlled by men. was. The concept of private property emerged and the land began to divide into families. Families that control large tracts of land were viewed with pride. Thus, in such a patriarchal landlord society, sons were seen as major contributors to the family workforce as a visa girl. The wishes of the

son often have adverse effects on the health of the mother as well. All these issues gradually led to the neglect of the female child, often related to the background in the present Indian society as well.

Female feticide: The low status of women follows with the practice of feticide, feticide, sex-selective abortion, which have become common due to amniocentesis techniques, and malnutrition among girls. "The child sex ratio in Punjab declined from 894 in 1961 to 793 in 2001. In Haryana, the child sex ratio fell from 910 in 1961 to 820 in 20018." Despite the fact that the Government of India has outlawed pre-birth sex determination through the use of amniocentesis, the illegal termination of female embryos by untrained nurses and staff is particularly common in northern states of India such as Haryana, Rajasthan and Punjab. All of these result in an increase in maternal mortality.

Education: Education is one of the most important areas of empowerment for women. Although the right to education has made it mandatory for the government to provide free education to everyone under Article 21 of the Indian Constitution, the high rate of education of women is still a distant dream. Despite the fact that the Sarva Shiksha Abhiyan has been successful in bringing girls back to schools to an extent, they still have a lower retention rate in school than their male counterparts. In fact, it has been found that there is a gradual decline in female students as they move up to higher classes. This is especially true in rural areas in India. The main reasons for this are that the parents expect the girls to take care of the siblings during work, to work with the parents in seasonal time as seasonal labor and to manage the household chores. While parents are at work, parents take more interest in boys' education as opposed to girls. They feel that girls are getting married, rising cost of education, etc. Thus universalization of primary education in India is a distant dream for women.

Forced Expulsion and Exclusion: In India, often widows are evicted from their matrimonial home and their spouses and their children are left alone after the death of their husbands. The UN's special argument on adequate housing argues: "In almost all countries, whether 'developed' or 'security develops', the legal security of tenure for women depends almost exclusively on the men they are attached to." Women living in homes and women in general are less safe than men. Very few women own land. A separated or divorced woman who does not own land and often stays in an urban slum to take care of the family, where her tenure security is the best."

Sexual harassment at the workplace: The initiative on a discourse on sexual harassment of women at their workplace in India began in 1997 with the Vishaka Guidelines of the Supreme Court. Whenever it was passed the Sexual Harassment of Women at the Workplace (Prevention, Prohibition and Prevention) Bill 2013 'which helps to turn these guidelines into concrete rules which are to be implemented. But even today "the issue of sexual harassment has swept under the carpet mainly in India's. The provisions have never been successfully implemented due to social harassment". Women in India are discriminated against in terms of payment of remuneration for their jobs. This is true for both urban and rural areas. Women entrepreneurs often have to contend with more complexities in obtaining credit to start their own independent business.

Rape: There has been a significant increase in the number of rape cases in India in the last 10 years. According to the National Crime Records Bureau, in 2012, 25000 rape cases were registered. In rural areas in India, especially in northern India, upper caste people use gang rape as a strategy to gain power over members of lower caste groups. The brutal gang rape case in Delhi had passed a strict law i.e. the Criminal Law (Amendment) Act 2013 to deal with rape cases in India.

Social violence against women: In most places in India, communities and societies are bound by the patriarchal ideal universe from which women can hardly get true justice. Artificial communities such as religious communities, village communities or professional bodies are rarely symbols of equality

between men and women. Religious communities have often made women's lives worse by forcing them to adopt practices that are harmful to women.

3. Protection of Human Rights of Women by the Constitution of India

The Constitution of India confers exclusive rights on women. The framers of the Constitution were well aware of the subordinate and backward status of women in society. He made some efforts for the upliftment of women in our society. The state is directed to provide maternity relief to women workers under Article 42 of the Constitution, while Article 51-A declares it as a fundamental duty of every Indian citizen to honor the dignity of women Abandon practices. The Indian Parliament has passed the Human Rights Act, 1993 for proper implementation of Article 51-A. In order to achieve the goal of empowering women in India, the Indian Parliament has taken significant steps to enact legislation in the recent past. Important among them are Equal Remuneration Act, Prevention of Immoral Traffic Act, Sati (Widow Burning) Prevention Act, and Dowry Prohibition Act etc. Apart from these, 73rd and 74th Constitution (Amendment) Act 14. 33% reservation for the posts of women as well as presidents of these bodies in both the Panchayat and municipal institutions. These two amendments removed bottlenecks from the path of women empowerment at the local level. In fact, it has been found that Karnataka sends more and more women after Kerala and Manipur. In order to facilitate equal participation of women in national and state level politics, a bill providing 33% reservation for women in national and state legislatures has been introduced in Parliament. Apart from this, the government in India has enacted several laws like Dowry Prohibition Act, Sati Prevention Act etc. to guarantee the rights of women. Also, the National Commission for Women was established in 1990 to look into the problem of women in India. NCW has engaged them to deal with cases related to violation of women's rights. He has pressured the government to pass strict laws to deal with rape cases, domesticity. Violence and creating a separate criminal code for women etc.

4. Strategies of Women's Empowerment in India

Women in India are primarily placed at one end because they remain ignorant of their fundamental civil and constitutional rights. The patriarchal system applies to every area of a woman's life. In such a situation, most of them are often forced to accept traditional practices that are detrimental to the development of them and their children. Although women have achieved a level of financial and political autonomy and consciousness about their rights, they experience helplessness in bringing about basic changes to eliminate gender inequalities from society.

The National Commission for Women has taken steps for the right of women and has demanded a separate criminal code for women and increased the punishment for crimes against women. The proposal to create a separate criminal code for women was designed to provide speedy justice to aggrieved women and accelerate the rate of punishment. However, the proposal failed to garner support among the government and was scrapped. There is a need to develop a multilevel strategy to assess the root causes of violence against women. The state and society should provide immediate assistance to the victims and survivors to ensure that the victims can get on with their daily lives. New levels of coordination and integration between the government, civil society and family should be created to deal with the problem of violence against women. The state holds a central place in introducing positive policies to end discrimination against women. This was the first reform in India.

Remedy when, after much debate, it reformed the Hindu Succession Act in 1956 in which women were given equal rights of inheritance. The state's formal set-ups such as the legal system, police, medical and health care sectors, etc. as well as informal networks such as family, friends, women should be provided with continuous comprehensive unconditional financial and emotional support. , Fellow citizens and local community groups. Special emphasis should be placed on educating women on the legal and human rights provided to them by the Constitution. Martha Nussbaum, a well-known feminist writer, argued that the key to women's development is to provide justice to them.

The subsequent official organization of the state which deals with battered women in India is the police. Often the crimes against women are unregistered due to the insensitive nature of the police handling those issues. Therefore, formal training and gender sensitization of the police must be done so that the resulting harassment does not occur in the hands of women. The judiciary, which is responsible for providing justice to the oppressed women, should also be sensitive to gender issues. Awareness of judges and advocates on sensitive gender issues is possible only when they are taught in law schools.

One of the most important tasks of various women's organizations and non-governmental organizations is to help rebuild the lives and confidence of women. These goals can only be achieved when women are adequately educated about their legal rights and are financially independent enough to make independent decisions of their lives. Such programs, if conducted within a shelter home, can provide both counselling and relationships between women who were victims.

Violence against women can be curbed only when cultural norms and attitudes towards women can be changed for which school curricula should be changed. The curriculum, which educates students at school, college and university level on issues such as human rights and gender issues, should be included in their study materials. "Curriculum reform that works towards eliminating gender stereotypes in schools (teaching women about the contribution of the history class, eliminating sex stereotypes in textbooks, promoting girls' participation in sports) Gender Equality There are important steps to achieve." Violence against women in India is often supported by indigenous cultures and religious leaders. Therefore, indigenous communities should try to devise a system and a strategy that will eliminate such old ruthless practices against women.

5. Conclusion

Thus, in short, the ' Millennium Development Goals' on Gender Equality and Women's Empowerment can be realized in India only when traditional practices such as female feticide, dowry killing and honor killing are abolished through panchayats, domestic violence, or sexual exploitation. is done. The term Women's empowerment implies the ability of the women take all the important judgements freely related to her throughout her life-span that will ensure her success in all aspects of life. Only then can there be equality in gender equality and women empowerment. Religious leaders and researchers should review sacred manuscripts and doctrines to encourage egalitarianism and self-esteem for women.

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